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WORDS OF JESUS

BY EDWARD ELLIS CARR

V.

THE RESURRECTION OF THE WORLD

"I am come that they might have LIFE, and that they might have it more abundantly."—John 10-10. (*Zoe*—life, vitality; from *Zao*—to live.)

"The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord."—Luke 4—18, 19.

Jesus saw the people, "like sheep without a shepherd," uneducated, ignorant, miserable, misled, robbed, cheated, enslaved, oppressed and apparently hopeless. Such living is worth while only because (though unseen by the poor people) there is hope, yea, certainly of better things. "I am come," said he, "that they might live (truly) and that they might live more abundantly."

How it must startle the conservative theologian, who has forgotten the mission of Christ on earth as proclaimed by himself, and taught only the dogma of atonement to turn aside the wrath of God in another world, when he remembers that Christ spent MOST of his time relieving the PHYSICAL wants of men and comparatively little time teaching them! He seemed to think as Paul, who said: "FIRST that which is natural, then that which is spiritual."

It is generally conceded—at least by the Protestant ministers —that the masses have deserted the churches. Every Conference, Presbytery, Association and Assembly of ministers wails out this confession. And it is time to find the reason for such an astounding and terrible condition. Is the fault with the people, or the Church? Have the sheep deserted the shepherd, or the shepherd the sheep?

The sheep desert the shepherd for only two reasons: hunger, or fear. Have the people received the NEEDED GUIDANCE? Have they been led in paths of PEACE, SAFETY and PLENTY? or have they been neglected, or DELIVERED TO THE WOLVES? Has the Church proven a true shepherd, or hireling "who careth not for the sheep," except to prey upon them?

WHY WILL NOT THE PEOPLE HEED THE CHURCH'S VOICE?

The answer is plain: As the "Holy Orthodox Greek Church" sides with the vile, bloody, robber Russian Autocracy against the people with their unspeakable, age-long wrongs and woes, so the Church has often, almost always, sided with the rich and mighty oppressors against the outraged people—as it does in America today. When the Church in general takes firm ground on the side of the people against all exploiters, robbers and oppressors, as some ministers are doing;—when the Church desires and dares to bid defiance to her seducers and preach the message to the poor that Jesus preached, then her temples will be full of eager worshippers and the glory of the Lord will shine upon her.

The preaching of Christ, the apostles and the fathers, during the first three centuries, proved THE RESURRECTION of the Roman world. Had the church continued her message of deliverance to the poor and REFUSED TO SELL OUT to Constantine or any subsequent tyrant, the Millennium would have dawned on earth a thousand years ago. The Church was betrayed by her leaders then, who were seduced by the prospect of temporal wealth and power, and she has never since enjoyed the favor of God as she did before. Individuals have done the best they could and have been greatly blessed of God, but the Church in general has never recovered from that awful catastrophe. Her priests have increased in riches and earthly power by the prostitution of the Church to the selfish purposes of kings and capitalists, but her apostolic glory has departed never to return until she returns to her first principles of unqualified love to men, especially the poor and oppressed.

A Cardinal of Rome, noted for nobility and saintliness, once entered the Pope's chamber at the Vatican where the officials were counting a vast pile of gold and silver that had come into the Papal coffers from all parts of the world on the occasion of some anniversary offering. The Pope greeted the Cardinal with a smile mingled with embarrassment and pointing to the gold and silver heap exclaimed:

"St. Peter can no longer say, 'Silver and gold have I none!'"

"And no longer," sadly replied the Cardinal, "can he say, 'In the name of Jesus Christ of Nazareth, rise up and walk!'"

THE INFIDELITY THAT CURSES THE WORLD TODAY IS THE INFIDELITY OF THE CHURCH.

As ancient Israel came up to the boundary of the Promised land, showed the white feather and had to go back into the wilderness for a severe discipline of many years, Christianity came to the opportunity of establishing God's kingdom of brotherhood, justice, love and equality when she conquered the Roman world. But she betrayed her trust for the favor of the rich and powerful, and since then her gospel has been corrupted, her influence unsanctified, and her ruling spirit selfish and not divine.

NOW HER OPPORTUNITY HAS COME AGAIN.

Though she has in general prostituted herself so abominably, as every reader of history and every open-eyed observer well knows, yet she has nourished many noble souls, she has preached more divinely than her practice, she has passed down the ancient "oracles of God" and the message of her MASTER still rings clear and true above the silly, dogmatic babble and the cruel, commercial strife,—the purest, highest note the nations ever heard, the note of unselfish love, of universal deliverance from sin, misery and want. While within the church new prophets and martyrs are proclaiming the Good News to all the world.

And outside the Church God is preparing the people for the great salvation. Science has exploded priestly "authority;" invention has disarmed kings; machinery has enslaved "freemen;" the power of the ballot, long held useless in the citizen's hands, is being recognized; education has enlightened the people, and gigantic industrial and commercial combinations are forcing them to see what they must do or be crushed back into abject slavery. Even the world is being convinced that SELFISHNESS MEANS RUIN; that the welfare of all is the concern of each, if any would be free.

THE WORLD IS READY FOR THE REAL MESSAGE OF THE CHURCH—THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

Whenever the Church, scorning the bribes of the rich and great, returns to God and fearlessly proclaims again the message of His Christ—the message of Justice and Brotherhood — and proves by her conduct that she means it, the people will respond with joy, and in the moral, spiritual, intellectual and economic revolution which will surely follow will be seen, long-prophesied, long-hoped for and long-delayed, THE RESURRECTION OF THE WORLD.

GOD SAVE THE PEOPLE

When wilt Thou save the people?
O God of mercy, when?
Not kings alone, but nations?
Not thrones and crowns, but men?
Flowers of Thy heart, O God, are they;
Let them not pass like weeds away—
Their heritage a sunless day.
God save the people!

Shall crime bring crime forever,
Strength aiding still the strong?
Is it Thy will, O Father,
That man shall toil for wrong?
"No," say Thy mountains; "No," Thy skies:
Man's clouded sun shall brightly rise,
And songs ascend instead of sighs.
God save the people!

When wilt Thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men?
God, save the people, Thine they are,
Thy children, as Thine angels fair;
From vice, oppression and despair,
God save the people!

ANOTHER STRIKING EDITORIAL

President Gompers and August Belmont will be branding the New York Independent as a "Socialist" and "union wrecker" if it continues its remarkable series of editorials on unionism and Socialism. Here is another. Verily the world moves:

THE ADAPTABLE MAN

The immense inconvenience that the New York public suffered for a day or two by reason of the strike on the Interborough Rapid Transit lines will not have been without certain compensations, and one of these will have been a keener appreciation of the modern demand for the adaptable man.

That an enterprise so complex as the handling of a great electric railway system could be taken in hand at an hour's notice and carried on, after a fashion, by "green men" with but few resulting accidents, is in itself an interesting fact. Its significance lies in its revelation of the astonishing extent to which industry has in recent years been so transformed as to call for mental and moral qualities different from those that sufficed a generation ago. In the building trades the qualifications peculiar to an earlier period are still in demand. Craftsmanship is acquired only through a long apprenticeship. A strike of 5,000 men in the building trades would tie up operations for many weeks at least. It has been made plain that the operation of an electric railway does not, in like manner, call for craftsmanship.

No principle of trades unionism, or of Socialism, has been more vehemently denounced than its leveling doctrine of the equal value of all kinds and qualities of labor. The great exponent of this doctrine was Karl Marx, who made "labor time" the corner stone of his system. Not skill, according to Marx, but the number of hours that he works, determines the value of a man's labor. The business world has naturally pronounced this theory preposterous.

But let us see. Great men have a way of being in advance of their time, and it may be that Karl Marx, whose comprehension of the revolution that machinery was making in the industrial world was unequaled, saw more clearly than the business men what the inevitable outcome must be.

For, obviously, the labor union demand that all men in the same employment shall have the same wages, regardless of personal inequalities of skill, is only one of many practical applications of the Marxian view. Another would be an insistence upon a plan of rotation in work. It is, in fact, not quite clear why the labor unions have not before now urged it. Undoubtedly it would be urged and put in operation under a proletarian Socialism.

Suppose, for example, that the operation of the New York Subway should be turned over to a labor union instead of to a syndicate of capitalists; the union to make whatever profit it could for its members by handling the road and the traffic. Rivalry and dissensions among the different groups of operatives would take the place of the present struggle between employees and employers. Trackmen, ticket choppers and guards would demand equality of conditions with motormen and electricians, and an adjustment of differences would be attained through a rotation of occupations. Guards and motormen would exchange places, ticket choppers and trackmen would change off, and all would be paid alike. "Labor-time" alone would count, differences of skill would be ignored.

All of this sounds like a grotesque abandonment of the advantages of the division of labor, which, since the days of Adam Smith, have been held as more undeniable than the axioms of Euclid. Is the world then to surrender these priceless advantages, to go back to the barbarism and starvation of those early days when every man was a jack-of-all-trades?

It is not denied, of course, that from the standpoint of the individual man himself there is something to be said for the jack-of-all-trades. When has the world seen a population of higher average intelligence and sound judgment than the American people displayed before the Civil War, when a majority of American boys enjoyed the practical education of the American farm? The American farmer's boy learned to do nearly everything. He could plow and harvest, or lay a stone wall. He could take care of cattle, or manage horses. He could turn his hand to carpentry, wagon-making or blacksmithing. He was, in short, an all-around man, and his broad equipment gave him as a man two priceless possessions. It gave him happiness and a sane view of life.

But this all-round man could not compete with the trained craftsman. He could not build houses like the carpenter, shrink a wagon tire like the smith, or make shoes like the cobbler. Much less could he put together machinery like the machinest, or make paper like the paper-maker. Only a small part of the wealth that has been produced in fifty years past would have come into existence if the "universal Yankee genius" had been the only producer.

The division of labor, then, was necessary, and the world will not surrender the advantages that specialization has created. It is not an uncommon occurrence, however, when a great process in the natural world or in the industrial world is in theory mistakenly identified with the agencies through which it works. Railway transportation has been identified with the ponderous steam locomotive. We are now learning that the disappearance of the locomotive will not mean the end of railway transportation any more than the disappearance of the square-rigged clipper meant the end of ocean navigation. Is it not possible that we are on the eve of a great discovery that specialization in industry does not necessarily mean specialization of laborers; that the division of labor can be carried to a minuteness hitherto undreamed of without reducing the individual man to such an automaton as the pinmaker of Adam's Smith's famous illustration?

Many facts bear out this surmise. Machinery can be specialized to any required extent. It can be made automatic to an extent hardly yet dreamed of, and the combination of machine with machine can be effected with marvelously little human intervention. The man more and more in demand, therefore, is not the man of specialized manual skill, but rather the intelligent and adaptable master of machines; the man who understands mechanism in general, and who can be transferred at a moment's notice from one post to another. Who can estimate the mental and moral gain to the human race when the day arrives in which all the advantages of the division of labor can be obtained from specialized machinery looked after by all-around men, no longer dwarfed and stunted by narrowing overspecialization of mind and hand?

But when that day comes the day of new economic conditions also will have arrived. Special differences of skill will no longer count in fixing wages. Any adaptable man can be substituted for any other adaptable man. It will be a day of leveling, and of justification of the Marxian principle which the business world has decried and for which the labor unions have been contending.

SURE OF HIS JOB

During a bargain-sale rush in a metropolitan store, says the New York Tribune, a small cash-boy upset a costly lamp. It broke to bits and he was haled to the manager. He listened patiently till the final sentence, "Half of your four dollars will be held back each week till the thirty-eight dollars, retail price of that lamp, is made up." Then the boy grinned cheerfully. "Well," he said, "anyway, I'm sure of a steady job for awhile. That's good."

TO THE CHURCHES

BY WALTER MARION RAYMOND.

Come not to us with rituals old,
Nor dark barbaric creeds;
Love is the only creed that saves,
Love all the sad world needs.

Prate not to us that Jesus' blood
Can cleanse and make us whole!
Demand of men a life like Christ's,
A robust, love-lit soul!

Forget the tale of how Christ died
God's wrath to satisfy;
Tell how the Ruling Class in hate
Condemned our Friend to die.

Tell how he scorned this usurer class,
And with their victims walked;
Tell how he sought the friendless out
And with the harlot talked.

O give us back the Workingman,
Who hallowed Palestine.
Who dreamed of Brotherhood on earth—
This Socialist Divine!

Show us the loving, human Christ—
Traditions, dogmas pall!
Jesus, whom little children loved—
Nazareth's original!

Teach all our Elder Brother taught—
Peace, love, the Christ-like act!
And then will men return to God,
His Fatherhood a fact!

IN MEMORIAM

Stanley, the sixteen year old son of Dr. and Mrs. John A. Kirkpatrick, of Chicago, who was active in getting subscribers to the Christian Socialist, was killed by an express wagon on a crowded street last week. The sympathy of our souls goes out to the bereft parents. He was their only son.

The Churches and the Industrial Crisis

If the crisis in our industrial situation lies fundamentally more in the moral than the economic relations of the contestants, it raises the question, what help can the churches give the nation? We do not and ought not ask whether they can or will help either "side" in the controversy, for they ought not to "take sides." If they do, they can help neither of them, much less the nation. But they have to do with men, with these men who are on both sides of this fratricidal strife, every man of whom needs whatever help they have to give him under the strain and stress of the moral test by which every one of them, in the right or wrong, is being tried.

If they cannot help this hard-pressed man by being partisan, neither can they do so by being non-committal where right and wrong are clearly at stake.

The country expects the churches of Colorado for instance to stand for the right of every man to a trial by jury and against the mob-violence by which "Citizens' Alliances" are "deporting" men. The nation needs the help of these churches to re-assert the supremacy of law in their state. No compromise will stand the test of the righteousness they themselves profess, Perhaps they are helping to constitute the "new alliance" which is said to have taken its stand for justice and order between the "Citizens' Alliance" and "The Western Federation of Miners."

The censorship of the churches, however, is not needed so much as the higher ideal and more human fellow-feeling that have too largely disappeared from industrial relationship. Ecclesiastical as well as political proscription of economic theory—even if it be as radical as Socialism, is likely to react everywhere as in Wisconsin. The rejoinder of the State Federation of Labor to the declaration of war against Socialism by the Roman Catholic Church took the form of resolutions calling on "working men, including farmers and the masses in general" to "study the principles of Social Democracy and vote for the only party pledged to the emancipation of labor." While deprecating "every effort to inject religious issues into the labor movement," it avows its "earnest endeavor in the future as in the past not to antagonize religions of any kind." But it significantly added the warning, "at the same time we also expect that no religious denomination will antagonize the trades movement or interfere with it." The Bishop replies ex-cathedra: "The time has come when the Catholic church must raise up its voice and denounce Socialism in no uncertain terms." So it has long been doing in Belgium, France and Germany and with what effect? But Bishop Mesmer carefully discriminated in favor of trades unions.

The Baptist City Missionary Society in New York City sets an example of another type. When the Tammany Board of Education cut off the appropriation for the well established and highly appreciated "Vacation Schools" just as the people expected them to open to their children, this church society stepped in the breach and assumed the expense of opening a dozen or more school houses for the children of the working poor.

The nation needs the help of all its churches in holding up the standard of an unselfish life, which all religions teach, and in exemplifying that blending of righteousness and brotherly love, at whatever "cross" of self-sacrifice, which is the distinctive law and glory of the Christian faith. The pronouncements of the Autumn ecclesiastical assemblies on the industrial crisis of the nation, will be awaited with expectancy by many, but with hopeless indifference by not a few. The Congregationalists have a Standing Committee on Labor, to whose report a whole session of their Triennial Council was devoted.—Graham Taylor in the Commons.

See page 7 for prize proposition. Comrades, put your shoulder to the wheel and help push.

WHO ARE CHRISTIANS?

FROM THE HARTFORD TIMES

I do not like to hear him pray,
  On bended knee about an hour,
For grace to spend aright the day,
  Who knows his neighbor has no flour.

I'd rather see him go to mill
  And buy the luckless brother bread,
And see his children eat their fill,
  And laugh beneath their humble shed.

I do not like to hear him pray,
  "Let blessings on the widow be."
Who never seeks her home to say—
  "If want o'ertakes you, come to me."

I hate the prayer so loud and long,
  That's offered for the orphan's weal,
By him who sees him crushed by wrong,
  And only with the lips doth feel.

I do not like to hear her pray,
  With jewelled ear and silken dress,
Whose washerwoman toils all day,
  And then is asked to work for less.

Such pious falsehoods I despise!
  The folded hands, the face demure,
Of those with sanctimonious eyes,
  Who steal the earnings of the poor.

THE STRIKERS

BY EDWIN MARKHAM

Author of "The Man with the Hoe, and Other Poems," and "Lincoln, and Other Poems."

Out on the roads they have gathered, a hundred thousand men,
To ask for a hold on life as sure as the wolf's hold in his den.
Their need lies close to the quick of life as the earth lies close to the stone:
It is as meat to the slender rib, as marrow to the bone.

They ask but the leave to labor, to toil in the endless night,
For a little salt to savor their bread, for houses water-tight.
They ask but the right to labor and to live by the strength of their hands—
They who have bodies like knotted oaks, and patience like sea-sands.

And the right of a man to labor and his right to labor in joy—
Not all your laws can strangle that right, nor the gates of Hell destroy.
For it came with the making of man and was kneaded into his bones,
And it will stand at the last of things on the dust of crumbled thrones.

Rev. Edward Ellis Carr, one of the editors of the Christian Socialist, has been holding a revival meeting the last four weeks for Rev. W. H. Parker, pastor of the Presbyterian church, at Carlinville, Ill. The meeting has been a great success and has also blessed many members of other churches.

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THE STRAIGHT AND NARROW WAY

BY OSCAR F. DONALDSON

It is conceded today that the words of Christ apply to economic life. The salvation of the soul touches every avenue of its activity.

"Straight is the path and narrow the way that leadeth to eternal life," has been thought to apply only to the moral and spiritual nature. But as I listened to a sermon from this text following the old line of thought, I asked myself, "Does it mean anything more?"

The preacher was telling that man must go straight forward observing the social duties to his family, his friends and his neighbors, the individual duties in the cultivation of the soul and spirit and above all his duty to his God. Such a man would have eternal life, but he must keep within these narrow and restricted limits to attain it.

We see life and know life only in our experiences. The preacher deals in the social and individual life of a community. He therefore preaches from his knowledge of life gained from these sources. A business man touches life on its economic and individual sides and must speak of life from his knowledge gained from these sources. I am a business man and hold this view. As the preacher talked, my mind wandered over the economic life of which I am a part.

The way here too must be straight. The business man must go straight forward observing the economic duties to his family, his friends and his neighbors.

He must maintain the economic position of his family to preserve his physical and mental vigor. He must observe his duties to his friends and neighbors for only in mutually dependent effort can a large success be secured.

Our corporations are embodiments of this truth. We must find the economic relationship to our neighbor for which our ability, powers and experience qualify us and maintain this position to be a financial or business success. This is called a "division of labor" and it places upon us a duty to our friends and neighbors which we must observe strictly and without deviation. The "strict adherence to business principles," or following "the straight and narrow way" alone insures success.

We are also under a necessity to observe our individual duty in self-development. A man must grow in business ability, power and attainments to keep pace with his enlarging economic venture. When a man stops growing his business soon stops enlarging.

Is there any commercial necessity of observing duty to God? It is a necessity. We observe the economic laws of God more closely, more fully and more painstakingly, than any other of His code. Economically we are co-partners with God. He furnishes the energy, the natural phenomena, or raw material. He prescribes the method of our successful relationship, and we seek to know His way and follow it. As a natural result, we enjoy an enlarging economic life today.

A loosely gathered mass can move straight forward, but not in a narrow way. It must be compact to move forward in a narrow way. Economically we recognize this, we are drawing together in the most compact form of commercial organization the world has ever seen,—the corporation. We must confine, narrow and focus our effort, then move straight toward our end.

It is not in the broad gauge manner of each for himself. This has proven economic servitude and failure. But each must supplement the effort of the other and each contribute to the accomplishment desired. This is the science of modern business.

The day is now dawning when the still narrower way of "each for all and all for each" or "from each according to his ability to each according to his need" will prevail. Then and then only will there be true economic life freed from bondage to things and blessed with abundance and peace.

So I said to myself. "You draw your lesson, Mr. Preacher, from your life, and I draw the lesson from mine. We are looking at the soul-life from different directions, but whether in social and individual life, or economic and individual life, the laws of the soul are the same. You call it Christian religion. I call it Christian Socialism. It is the same soul-life from different view-points."

TO FIGHT THE PRINTERS

The Chicago Typothetæ (the organization of employing printers) is sending out a circular stating that they—in harmony with the National Typothetæ—have decided to resist to the utmost the demand of the International Typographical Union (of wage-earning printers) for a closed shop, the eight-hour day and increase of wages.

The eight-hour day is surely coming. By all the principles of justice and humanity it ought to come and come soon. And the wages of the printers are also certain to be increased—whether by the yielding of the employers or the advent of Socialism. We do not find ourselves in sympathy with the Typothetæ's invitation to join them in the fight against the union printers, and must decline.

This office has always been a union office and (notwithstanding the false and slanderous statement recently made that we do not pay the union scale) we have never paid less than the union scale and FOR NEARLY TWO YEARS WE HAVE PAID FROM $1.00 to $6.00 PER WEEK ABOVE THE UNION'S SCALE.

We are already signed up for the eight-hour day beginning next January 1, and would be glad to begin with it now if the competing offices could be brought into line.

We hope and and believe that the printers of the nation will win the eight-hour day next January.

THE BROTHERHOOD OF THE KINGDOM

We are pleased to acknowledge the program of "A Public Conference on the Social Effectiveness of Religion," under the auspices of the Rochester (N. Y.) Chapter of the Brotherhood of the Kingdom, sent by Prof. Walter Rauschenbusch, of the Rochester Theological Seminary. Rev. Donald D. MacLaurie, D. D., was chairman. Rev. Leighton Williams, of N. Y., spoke on the "Kingdom of God and the Brotherhood of the Kingdom." Rev. Dr. Josiah Strong L. L. D., discussed the question, "Is the Church Keeping Pace with the Progress of the world?" There was free discussion on many questions of vital interest to the religious world led by Prof. Rauschenbusch.

The following thrilling paragraph from a Brotherhood tract will reveal the purpose and spirit of the movement so ably led:

"We desire to see the Kingdom of God once more the great object of Christian preaching; the inspiration of Christian hymnology; the foundation of systematic theology; the enduring motive of evangelistic and missionary work; the religious inspiration of social work and the social outcome of religious inspiration; the object to which a Christian man surrenders his life and in that surrender saves it to eternal life; the common object in which all religious bodies find their unity; the great synthesis in which the regeneration of the spirit, the enlightenment of the intellect, the development of the body, the reform of political life, the sanctification of industrial life, and all that concerns the redemption of humanity, shall be embraced."

What a lovely system this is. Ever stop and think that you cannot put away a dollar in the saving bank without killing some good impulse? Here some one in need, there a good cause to be served, a book that might add to your knowledge, the entertainment that might bring joy to the life of the child. But you put away the dollar. Why? Because your heart does not urge yielding to the good impulse? No, but because under this system we are all in "fear of want," and knowing that dollars represent so many meals, so many lodgings, we must stifle every good impulse in the effort to accumulate and thus guard against the Wolf that stands ever at the door. Under Socialism, this fear of want by the industrious would be removed and free play given to all our better impulses. What poet or artist can depict the generation of men and women that would develop under a system that destroyed the fear of want?—The Clarion Call

The Church and Her Duty to Social Evolution

BY REV. A. L. BYRON-CURTISS, VICAR, ST. JOSEPH'S EPISCOPAL CHURCH, ROME, N. Y.

Since the conversion of Constantine, when the Church made an alliance with the world, she has become more and more identified with it and its affairs, until today, her whole being, organization, method of operation and work, maintenance and progress, on the human side, are part and parcel of the world. So much so that the basic principles of the Divine Head of the Church, His precepts, His NEW COMMANDMENT to "love one another" have been almost lost sight of. The Church is both "in the world" and also OF the world, in management, government and administration. Although that which she administers of the Word and the sacraments are distinctively spiritual, the channel of it all has become decidedly secular and worldly.

Many devout souls, members of God's Church, sigh for the exalted principles and purifiying position the post Apostolic church occupied and exerted. And many sincere ones even express a wish that the church might return to those primitive principles of polity, of administration and influence, when the Church was a force and power in the life of the individual. When she brought the message of the spiritual freedom of the Gospel to the slaves of Rome; and spiritual enslavement of the Gospel to the "saints of Caesar's household." These devout souls, seeing the prostitution of the Church to the world and worldly affairs, in the present, look back with longing eyes to those days when she was free from such thralldom. But they forget one FACT so plainly shown to us all, in science, history and revelation, viz., that there is no "going back" in the evolution of the affairs of the world, of men and of God. Upon the face of every age, the pre-historic and historic, progress only is written.

The Church of God, therefore, can no more go back than could the workings of the universe He created. Its workings are always forward, progressive. So also must it be with the Church, if she is to "keep that committed to her." She cannot go back to her primitive days. If she were to do that the primitive custom of excommunication for all sins, not openly confessed (as the custom then was) would have to be restored; and as I will try to show very briefly, few of us are immune from the breaking of the Saviour's moral precepts. For the Church today is a partner to infringements of His Divine commands. Her ambassadors, officials, and appointed representatives, though, with the rarest of exceptions, "men of blameless life," are constantly impelled to disobey the commandments of the Divine Head. This may seem a startling assertion, but a few illustrations will suffice to prove it.

The Church and her work today is largely supported by money gotten by the donors in ways contrary to the pure precepts of Christ. I do not mean to imply that He gave any commandments as to business affairs, for we know he did not. But he did give precepts of life and conduct, which are ignored in business. Hence we see among those who give liberally to the Church and her work, men who are holders of "watered stocks," capitalistic exploiters of their fellow men, speculators and gamblers, who ruthlessly ignore Christ's command of love in their business affairs. The most recent and striking instance of this kind that has come to my notice, is where a Roman Catholic and an Episcopal charitable institution in a neighboring city, were each the recipients of substantial checks from a gentleman, being the amount, equally divided, which he had won on "bets" at the election just passed.

Not only in this way is the Church identified with the world, but in a more secure and substantial manner. The "funds" of the Church for the endowment of Episcopates, Dioceses, Presbyteries, Conferences, etc., for missionaries and missionary work at home and in the foreign field, are very frequently "invested" in bonds and stocks of railroads and other corporations. "God seeth not as man seeth." And the fractions of the Sunday and other immoral earnings of the corporations that go to the support of the Church, He sees and notes. Even human intellect can discern the unholy alliance, and must fail to reconcile the precept of Christ to "love one another" with the fact of the Church and her ministers being supported in part, by the earnings of investments in a system that compels men to labor on the very day the Church expects them to leave off worldly pursuits and work, and to rest and worship. The clergy certainly would not like to do the work the "crews" of railroad men are compelled to do on Sunday, and yet they and the divine institution they represent, acquiesce in other men's doing the work on Sunday, thereby breaking the commandment of Christ, by being the direct recipient of Sunday earnings. Nay, more, the members of Chirst's Church travel about on Sunday; oftentimes to attend divine service; and as they pay their "nickel," or larger fare, they look the conductor in the face, without confusion or shame over the fact that he CANNOT attend, because it is a necessary (?) part of our modern civilization.

Still in another way, the Church is committed to the evil in the world, begun by the alliance made with Constantine, who was a shrewd politician and statesman, and who delayed his baptism until just before his death, in order, as I believe, that he might not be bound by its moral obligations.

The accredited representatives of the Church by their individual actions drag the Church deeper into this entangling alliance. They do it by speaking for and by receiving favors from men who throw to the winds Christ's precepts. By denunciatory language and moral intimidation of humble folk, who are pleading, demanding, working for brotherly treatment, they re-cement the alliance of the Church and the world. Roman Catholic prelates, Episcopal bishops and Protestant preachers have of late given illustration of such a course. The first are prompted by an alleged concern for "the Faith" jeopardized. The second are not even actuated by so high a motive, but make themselves subservient to the "powers that be," and therefore the Church they represent. One, during the coal strike spoke for and took the side of the operators. Another has just dedicated his latest book to one of the leading financiers of the United States, to whom he was indebted for a "Trip around the world." Protestant preachers, who generally have no definite "Faith" to safeguard or protect, nevertheless commit the generalities of their religion to the world by sermons and speeches in favor of the capitalist in the class-struggle. One of them has said he saw no reason, if the Saviour was on earth, why He should not buy and sell stocks, it "being eminently respectable."

Therefore, as I have said, if the Church were to attempt to restore the custom and practices of the early times, the "weeding out" process of excommunication would leave but few remaining in the Church; for all would be practically amenable to this primitive discipline.

What the Church must do, then, is to leave off canting hypocrisy, stop pretending to be what she is not, acknowledge that in her outward, secular and human make-up, she is wrong as the society she is a part and parcel of is wrong, and take her right place in the vanguard of Social and economic reform. Thus, while she is assisting society in securing economic freedom, she will also be freeing herself from the thralldom of an identity with the present order of society that binds and limits her in her spiritual work.

It is all very well for conservative churchmen to say that the Church has no right to "mix in secular affairs." They are perhaps sincere. Yet they must close their eyes to the fact the Church is already so "mixed," and has been for centuries, to a degree that is appalling as we see it today.

If the members of any particular branch of the Church hold that they have a particular deposit of spiritual truth, The Faith, (as my own Communion holds, and as I believe) yet they should not hesitate over such a step or course as I suggest; for the divine promise is that "the gates of hell shall not prevail against it," i. e., the Church. Therefore to be in the front rank of social reform and economic adjustment could not have any evil effect upon the Church. If, as many of us believe, the Church is a Divine institution, then no social or economic change could possibly destroy or injure it. Rather such change would help the Church to purify herself, and then the Golden Age of the Bride of Christ would dawn upon the world.

If, on the other hand, the members of any Christian body hold to no fixed and definite Faith and polity, but regard the Church as only a human organization, how do they know but a better organization will be evolved along with the social and economic freedom they espouse?

A Free Education for You

For 10c we will ask 100 Socialists and publishers of other progressive publications to send you sample copies, for 20c 300 or for one year's subscription to any Socialist journal or magazine, published in any language on the globe, we will have 500 publishers to send you samples. Address all orders to International Sub. Agency, Box 367 San Diego, California.

See page 7 for prize proposition. Comrades, put your shoulder to the wheel and help push.

WHAT ARE WE HERE FOR?

(It is said that Saint Bernard every day, on awaking, asked himself the question, "What am I here for?")

What are we here for, brothers mine,
Upon this Road of Life?
What mean for us the stars that shine,
The fields with beauty rife?
What power hath Truth to stir our zeal?
What cry hath human need?
'Mid earth's conflicting woe and weal,
What voices should we heed?

What are we here for? Here to grow
In every grace divine!
The beauty of the world to know,
And in its beauty shine;
To follow Truth where'er it lies,
Through loneliness and scorn;
To hold earth's bounty equal prize
Of every child that's born.

What are we here for in this maze
Which no man yet has solved?
Here to achieve the noblest days
Since first the sphere revolved!
Not ours to dull the soul with mirth,
Outdrowning human groan,
But ours to sublimate the earth
And bring Man to his own.
—James H. West.

THE WORK CURE

BY ROBERT BLATCHFORD, ENGLAND

"Under Socialism, what would you do with loafers?" some critics ask.

Remember that Socialism is not offered as a perfect system of life but only as a very great improvement over the present system. The word loafer, I take it, means one who sponges on the earnings of other people. A loafer, then, may be a tramp without a shirt to his back, or he may be a landlord with a rent roll of half a million a year.

It is stated that there are over a million adult males in the United States in receipt of large incomes who never do any kind of work. In the Co-operaiive Commonwealth these men might continue idle, but they certainly would not continue rich, nor would they continue to be known as "gentlemen." Besides the million well-paid and well-fed loafers who are at present supported by the earnings of the poor, there are now in this country immense numbers of paupers, beggars, tramps and criminals, and also a large army of unemployed workers. But before I tell you what Socialism would do with all these people, I must tell you what is done with them now. Do you suppose that society does not support these loafers? They live. What do they live on?

All wealth is won by labor, is it not? Then all tramps, thieves, paupers, beggars and parasites live upon alms, prison-allowances or plunder, and all the means of support are produced by the labor of the working poor. Under our present system we not only feed and house these loafers, but we go to the expense of masters, matrons, doctors, wardens and police, all of whom have to be fed and paid to wait upon and care for them.

Next, with regard to the unemployed—most of these people manage to exist, and they exist at the expense of those who work. Note one or two facts: these people can do nothing for their own support and many of them through want and shame and enforced idleness, become criminals or tramps. This is not only a waste of power, it is also a wicked and disgraceful waste of human souls.

Now let us see how things would work under Socialism.

We will divide our present loafers inte two classes—those who could work but will not, and those who would work and cannot. So long as it is possible for a willing worker to be forced into idleness, so long will there exist a reason for the giving of alms. Why do we relieve a beggar in the street? Because we are never sure that the man is a shirker, because we always fear that his penury may be due to misfortune and not to laziness. In a socialistic state this doubt would disappear—Socialism will provide work for all. Therefore, in the Co-operative Commonwealth every man who was able to work would be able to nobly live. This fact being universally understood; no able-bodied man could exist without working. A beggar, tramp, or educated parasite, would be nothing but a shameful loafer, and not a hand would be held out to help him. The answer to the beggar or drone would be, "If you are hungry, go to work." If the man refused to work he must starve—or, in disciplinary mercy we might call a shirker "sick" and send him to the sanitarium-shop for the "work cure."

The answer, then, to the question, "What would Socialists do with the loafers?" is that the dictum, "If a man will not work, neither shall he eat" will be rigidly enforced. Socialism will reform the thief, make a man of the beggar and cure the lazy, whereas under our present conditions we make them into criminals, paupers, or "gentlemen."

A NEW FORCE IN NATIONAL AFFAIRS

The Social Democratic party, whose candidate for the Presidency got 402,000 votes last fall, is an organization of 25,000 men enrolled in about 1,500 branches. The campaign funds are raised by a contribution from each member of ten cents a month. Its campaigns are incessant, are waging every day in the year. Each member is a propagandist, and his propaganda is to him what his religion is to a missionary. There are millionaires among these enthusiasts, and, like the artisans who form the overwhelming majority, they go about in good weather and bad, where they are welcome and where they are not, distributing tracts, arguing, sowing seeds of discontent with the existing order.

There has been no such deliberate, assiduous, intense prapaganda in our politics since the militant Abolition movement of ante-bellum days. Only within the last four or five years has this propaganda begun to attract attention, though it had long ago lodged socialistic ideas far and wide among the preachers and the professions. Since last fall the politicians have been scrutinizing this political movement, formidable out of all proportion to the size of its membership.

The next time a poorly-dressed fellow on the street, or your neighbor at dinner hands you a Socialist tract, you may take it with a new sense of its meaning.—Saturday Evening Post.

A valued exchange puts out the following as its opinion of the man who makes another a drunkard: "Drunkenness is a cause of crime, but the worst crimes are not committed by drunkards. Poverty is a cause of drunkenness and the man who commits the crime of pauperizing his fellow man commits the greatest crime of all, for he is in a great measure responsible for the crime that is begot by drink."—Ada (Minn.) Herald.

We cannot get away from the fact that even the moral problems are interlocked with the economic and political. Economic determinism may be scouted at and ridiculed but the keener minds come back to the fact that economic conditions make poverty and "poverty is a cause of drunkenness." The moral condition of the drunkard is in part at least caused by economic conditions.

But no man can pauperize another man without the aid of society or the social usages under which he lives. How can a man take, in profit, interest and rent, wealth from any without the support of law,—written and unwritten,—backed by army and navy, by time-honored usage and established prejudice?

To say a man or individual is responsible when we all unitedly maintain the law or usage which causes pauperism is but shifting the responsibility. You and I, all of us, are implicated in the results regardless of where the advantage is the greatest.

We all desire wealth. We want the known and familiar methods or customs of acquiring it to prevail. These usages create our environment. This environment determines the moral status of all but the original and aggressive. If the "crime of pauperizing" our fellow man is the "greatest crime," we must make our effort against these usages and correct them. It is weak and useless to attack individual men with whom we divide the responsibility.

O. F. D.

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Knights of the Cross

The New Crusade is Not for the Rescue of the Tomb of Christ from the Hands of Moslem Infidels, but for the Rescue of His Glorious Gospel from the Whited Sepulchre of Modern Capitalism, which is the Worst Infidelity of All Time. For This We will Bear Our Cross and Wage Unceasing Warfare

To Reach Y. M. C. A. Workers

A loyal supporter of class-conscious Christian Socialism in the East has subscribed $20.00 per month to send the Christian Socialist to every Young Men's Christian Association in the United States and Canada for one year. God bless him.

A NEW EDITION

The Fourth Edition of our Saloon number is exhausted, but we will print more, so send in your orders as fast as you can. This number ought to reach every preacher, teacher, temperance man and Prohibitionist on the American continent.

THE CARTOON POSTER

Many have desired our big Tree Cartoon (in the Saloon number) to be published in the form of a full sheet poster to paste on the walls and fences. We have been figuring on the cost of such a large cut with the engravers, and have decided to arrange for it if we can receive $50 worth of orders as follows:

100 full sheet posters on strong paper	$3.00
200 full sheet posters on strong paper	$5.00
500 full sheet posters on strong paper	$10.00

Order a bundle of these. You need not send the money until you have notice that $50 worth have been ordered. This will be a startling and impressive propaganda to place upon walls and fences to stare at passers by. Get your branch interested and order as soon as you can.

A PRIZE PROPOSITION

The regular agents of the Christian Socialist, receive 20 per cent commission, which is the best we can possibly do and print on book paper, without increasing the price to subscribers. All who desire may continue on this basis.

But we have decided to issue special subscription blanks for ONE THOUSAND NEW SUBSCRIBERS and give FOUR CASH PRIZES to the four persons who receive the highest number of subscriptions out of the thousand.

The First Prize will be $40.00, the Second $30.00, the Third $20.00 and the Fourth $10.00, making $100.00 in all—which is "all the traffic will bear."

BEFORE ANY PRIZE IS DUE THE ENTIRE THOUSAND NEW SUBSCRIBERS MUST BE OBTAINED. If 500 people send in clubs, two subscribers each will do it. If 250 get up clubs, four each will do it. If only 100 people try, the average number of subscribers will be but ten. It is probable that a club of fifteen or twenty subscribers will win any one of these prizes. When the entire one thousand subscriptions are obtained all four of the prizes will be paid.

Who will be the first to send for one of these special prize subscription blanks? They will be duly numbered and a record kept of them as they go out and come in. You may get subscriptions now, but do not send them in till you receive your special blanks, as no subscription will be credited on the contest unless they are sent in on the special blanks.

This is an easy task, and should be finished in a very short while. Any man or woman, any boy or girl, who will try, has an excellent opportunity to obtain one of these prizes. Those who enter this contest must of course waive their 20 per cent commission for the chance of a prize. Those who prefer the regular commission will not use these special blanks. Take your choice, but send in clubs.

JUST AMONG OURSELVES

Cass City, Michigan.

Esteemed Sir:—Recently a sample copy of the Christian Socialist was sent to my address. I examined it carefully with profit and edification. I believe the Socialist's method of abolishing the saloon would prove an effective one, I am not a radical Socialist myself, but endorse many of their principles, both publicly and privately, in an incidental way as occasion offers.

Great reformations always move slowly, and how many moral movements ever took place that were not born in the church? I have therefore always considered it a mistake of the Socialist press to belittle the work and co-operation of the church. I was in hopes that the Christian Socialist would be free from it, but the deadly Upas tree, in my opinion, places the preacher where he does not belong. It presents him as a well-meaning and zealous man, but one who cannot draw a proper inference. Where can the preacher be found who does not know that the object of the saloon is "to make money?" I venture to say not one in ten thousand. If such cartoons convey the impression which we must suppose are intended, it must necessarily alienate the readers from the preachers and consequently the church, with no gain, but injury to the cause of Socialism. We have to reckon with selfish human nature and in every community and country we need the better element to help along a good cause. Admitting exceptions, preachers and churchmembers compare very favorably with any other class. Then why not use winsome measures to gain them and proper tactics to uphold and increase their influence and usefulness.

LOUIS V. SOLDAN.

The sermon reported was actually delivered in a leading church in my hearing. This Cartoon, I believe, is startling many into thoughtfulness. There is an immense demand for it. But in general, Bro. Soldan's idea is correct. E. E. C.

Benton Harbor, Mich.

Your paper ought to be in the homes of millions whom it would bless. C. E. REEVES.

Dowagiac, Mich.

Editor Christian Socialist: Your excellent paper fills a well defined and important niche in Socialist newspaperdom and propaganda work. It should go into the hands of every preacher, every churchmember, every prohibitionist and every W. C. T. U. worker in the land. The false and unwarranted notion so widely prevalent that Socialism is opposed to the Christian religion would then soon be dispelled.

The writer was a Prohibitionist from 1884 until that party went to pieces on the silver question nine years ago. The results of the last campaign ought, I think, to convince all the adherents of the smaller "third" parties of the utter futility and hopelessness of their efforts as now directed.

Tom Watson with all his eloquence failed to galvanize the least bit of life into the People's party.

The insignificant gains made after the use of $54,000 campaign fund and much spellbinding ought to convince the Prohibitionists that "one Swallow does not make a summer" and cause them to look about for something more promising of results they so greatly desire.

On the other hand the Socialist party with a campaign fund of only $10,000 and only the second time it has had a national ticket in this country polled more votes than all the other minor parties together. It is clearly the third party now, and liable to be either first or second party at the next general election.

The truth and possibility of this was recognized by and greatly worried the late Mark Hanna, also Judge Goodrich, of Utah, the Chicago Tribune, Senator Lodge, President Roosevelt, Judge Grosscup (see his article in McClure's for February) and many others. At least they see what they call the "danger" of it

In the last election only two parties won anything. The Republican party secured the offices. The Socialist party won their ISSUE. For, bear in mind, Socialism will be the only important issue from now on until we get the Co-Operative Commonwealth.

Our friends the Prohis and Pops should look into this matter and make study of this greatest party the world has ever seen. An international party that is moving on with a force that is irresistible and increasing its vote the world over 200 to 300 per cent every four years.

A friend visiting a mutual friend in another city says of him: "He is a Socialist and could talk of nothing else." So, it is like a contagion, when one gets inoculated with it, it rapidly goes all through the capitalist system and he becomes more and more enthusiastic every day he lives and it spreads from one to the other until the whole community is filled with it.

They will see, too, that it will do all and much more than they could hope to get with their own parties in power.

Yours for the peaceful revolution.

H. J. MCMASTER,